

the NATIVE VOICE

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CHIEF GRANDFATHER READIES FOR CENTENNIAL



—Courtesy Vancouver Province

A NEW CHIEF, "Chief Grandfather," has been created by the Capilano tribe in the person of J. A. Foley, 102 years of age. The ceremony was performed in Vancouver by Chief Mathias Joe. Mr. Foley is seen on the left sharpening his tomahawk in readiness for the big B.C. Centennial year which is rapidly getting into stride. The picture was lovingly put on this month's cover by his old pal, Maisie Hurley.

Lumbee Mercy Repays Klan Hate

Two leaders of North Carolina's Ku Klux Klan who attempted to intimidate Lumbee Indians with cross-burnings and threats, but who were put to ignoble flight by their intended victims, were given small fines and suspended sentences for their part in the incident.

Irony in their sentencing on charges of inciting a riot was that the judge on the bench was himself a Lumbee Indian and his mild penalties were in sharp contrast to the cruelty and injustice of the Ku Klux Klan.

The mid-January incident, described on page 3, in which Lumbee Indians put Klanners on the run after they had attempted to force race segregation, achieved international attention and perked up the spirit of all anti-segregationists everywhere.

A Lumberton, North Carolina, jury indicted the two Klan leaders shortly after Indians had routed the racist organization.

The jury, including three Indians, two Negroes and 13 whites, indicted Klan leader Rev. James W. Cole of

Marion, S.C., and James Garland, of Reidsville, N.C.

Bond was set at \$1,000 for Cole, who has retreated to his Marion home, while Garland, arrested at the melee for carrying concealed weapons, was under \$500 bond on his original charges.

Sheriff Malcolm McLeod said he called Cole at his home and asked him to return to North Carolina to face charges, but said he was told, "I'll be killed if I return to that Indian land."

McLeod said he assured the Klansman he would be pro-

vided protection, to which Cole replied, "First, I'll have to consult with my lawyer."

The Klan's scheduled "hate integration" meeting was turned into bedlam by 1,000 Lumbee Indians, infuriated over recent cross burnings in front of the homes of two Indian women. No one was seriously injured.

McLeod said he asked for indictments on the grounds that Klanners had circulated letters among themselves which requested that they bring weapons to the controversial meeting.

Bill Would Give Indians Federal Vote

Skeena MP Frank Howard speaking in the House of Commons January 14 in support of his private bill to amend the Indian Act to give Canadian Natives the right to vote, described it as "a great privilege" to promote the legislation.

Object of the bill, he said "is to delete the restrictions now placed on Indians in their right to vote under the Dominion Elections Act."

Mr. Howard went on to say in part as follows:

For the life of me I can see no justifiable reason for the existence of the present restrictions that are placed against our Native Indian people in their right to vote in federal elections. After all, practically every one of the problems affecting Native Indians are dealt with by the federal government in this chamber. There are certain

reasons that have been advanced in the past as to why the Indian people should have restrictions placed against them but these reasons prove invalid upon intelligent examination.

... certain Native Indians can vote in federal elections at the present time and particularly those who served in the armed forces during world war I, world war II or who served in the Canadian forces subsequent to September 9, 1950, or a Native Indian who is the wife of such a person. These people are allowed to have their names entered on the rolls when registration takes place without having to sign any waiver form as provided in the elections act and the Indian Act and as is the case with all of us here and most other people in Canada they are permitted to cast their ballot on election day in federal elections.

I have discussed the situation with a great many Native Indians who live in the riding of Skeena and they pointed out the following anomalies. What happens in the case of a Native Indian who for some physical reason was not able to join the armed forces?

At the present time Native Indians can vote in provincial elections in five provinces. In British Columbia they have been able to vote in provincial elections since 1949; in Manitoba, I understand, since 1954; in Ontario since 1953; and I understand that Nova Scotia has never placed restrictions against Native Indians voting in provincial elections as is the case with Newfoundland ever since that province entered confederation.

When the Native Indian people were first given the right to vote

in provincial elections in British Columbia in 1949 there was at first a great reluctance on their part in participating in the so-called white man's government. They felt that by entering their names on voters' lists and by voting they would be depriving themselves of some of their hereditary or aboriginal rights which they have enjoyed over the years. That fear was overcome in a very short while and the election to the British Columbia legislature in 1949 of a full-blooded Native Indian, Mr. Frank Calder, as a member of the CCF party doubtless did much to dispel this fear.

As a result of the vote being given to Native Indians in provincial elections in British Columbia we have witnessed a vastly increased interest in Native Indian affairs on the part of the provincial government. After all, these people can now participate in electing or defeating certain members of the legislative assembly and for political reasons if for no other more consideration must be and has been given to them.

Since the time that Native Indians were given the vote in British Columbia in 1949 there has been a greater and more enlightened interest on the part of the general public in their affairs. I am sure the same situation would exist as far as the federal government is concerned. As I said earlier, practically all the problems of the Indian people come under the jurisdiction of the federal government. There are certain hon. members of the

House of Commons today and certain others in the past who have drawn attention to these problems expressed the grievances and indicated interest in the welfare of Native Indians, but I rather suspect that in some cases it was done in a half-hearted fashion.

If we desire the Native Indian people to be brought up to the same level of existence, culturally and economically, as the rest of Canada, we can take the first step in that direction by granting them the universal right to vote in Canada, which every other citizen in the nation has.

... a number of members in the house, many of whom are now on the other side and in the cabinet notably the Prime Minister (Mr. Diefenbaker) himself, have promoted the principle of this bill over many years. Committees of the house have been set up and one in particular in 1951 recommended that Native Indians be given the right to vote in federal elections.

... more Indians should have the right to vote in federal elections, because I am sure that we are all of the same mind that this discrimination, this restriction should not exist. It is the last remaining restriction placed against members of a race or of a national origin so far as voting in federal elections is concerned.

I do urge the government to indicate its desire to accept this particular bill and take the first step toward bringing our Native Indian peoples in Canada up to a decent educational, cultural and economic standard.

Hydrants for City Reserve Urged

Indian affairs officials will meet city officials soon to arrange fire protection for Musqueam Indian reserve.

The meeting is the result of recommendations of a coroner's jury at the inquest into the Christmas Eve death of six children on the reserve, situated below Southwest Marine Drive in Vancouver.



Evidence at the inquest showed there were no fire hydrants at the reserve and the city fire department answered fire calls there only as a moral obligation.

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Indians Rout Klu Klux Klan Racists

MAXTON, N. C. — Police moved in January 19 where angry Lumbee Indians left off to round up Ku Klux Klan leaders accused of inciting tribesmen to a shooting melee and a night of war-whooping. Bands of armed men roved

the highways in cars throughout the night searching for Klansmen whom the Indians had routed from a rally in bursts of gunfire.

One group, who appeared to be white men, shot up a car carrying three United Press reporters.

Authorities planned and later laid charges against at least two Klan leaders accused of arousing Robeson County's 30,000 Lumbee tribesmen by burning crosses and by staging the rally Saturday night.

About 20 to 30 Klansmen showed up with shotguns and pistols for their outdoor cross-burning ceremony but retreated in wild disorder when the Indians moved in, firing an estimated 1,000 shots.

The Indians, angered over Klan cross-burning directed at members of their race earlier in the week, fell upon the Klan gathering several hundred strong firing rifles and shotguns.

The 20 to 30 Klansmen, themselves armed with shotguns and pistols, huddled around their speaker's stand as the Indians arrived in scores of cars and silently moved on the group in clusters from two sides.

One Indian boy walked through the Klan group and shot out the lights that were wired to a portable generator and the battle was on. The Klansmen ran for their cars in the darkness.

One of the wounded was a Ft. Bragg, N.C., paratrooper who was struck in the head with a shotgun pellet. A newspaper photographer was struck in the face by pellets.

Many Klansmen dropped their guns in flight. They also left behind a truckload of paraphernalia.

The Indians used the Klan's loudspeaker to dare the Klansmen to try to hold another rally in this country with a 30,000 Indian population.

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Can a KKK Blush?

KU KLUX KLANSMEN, loaded with liquor and shotguns, invaded the centuries-old territory of the Lumbee Indians in North Carolina. They burned fiery crosses and threatened Indians. The Indians retaliated with gunfire—into the air. Klansmen were haled into court. One, whose offense could have got him two years in jail and a \$100 fine, was given a sixty-days suspended sentence and fined \$60. The judge who passed sentence was a Lumbee Indian.

Surely this—in a country which keeps separate schools, restaurants and washrooms for Indians, Negroes and whites—is a capsule classic of tolerance in return for intolerance, worthy of a place in the finest annals of enlightened Americans.—TORONTO GLOBE AND MAIL.

Apologies for Misunderstanding

When in our last issue we levelled criticism against the Indian Affairs Department for failing to provide Reserves with adequate fire-fighting facilities we were not pointing the finger at local representatives or any specific individuals.

Those local representatives of the Indian Department with whom we have been in contact so often, have, we can say without qualification, done excellent work. We have in fact, leaned on local officials in many cases and never found them wanting.

We can say we have received nothing but cooperation and courtesy from the B.C. Department and are convinced that the men with whom we have had occasion to deal are doing a good job. We apologize for any misinterpretation of our remarks.

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Discrimination In B.C. Rapped

Native Voice publisher Maisie Hurley has joined with Prince George Lawyer Peter Henslowe in condemning discrimination which exists in the B.C. village of Vanderhoof, in central British Columbia.

Mr. Henslowe said last month that whites in the village of Vanderhoof have barred Indians from the municipality's restaurants. Vanderhoof, with 600 persons, is about 60 miles west of Prince George.

Mr. Henslowe, a vice-president of Prince George Young Conservatives, was planning to raise the issue in a resolution at the quarterly executive meeting of the B.C. Conservative Association in Vancouver.

Mrs. Maisie Hurley, publisher of The Native Voice, compared the lot of 4,000 Indians in the area around Vanderhoof to segregated Negroes in the U.S. deep south.

"Segregation of Indians around Vanderhoof is every bit as bad as segregation in the deepest south," said Mrs. Hurley.

"Canada has nothing to be smug about."

Affected are 4,000 Carrier Indians on the Stoney Creek and Fort St. James reserves, she said. Coast Indians are not affected.

"The whites won't allow them to stay in hotels or eat in restaurants," she said. "That's the situation at Vanderhoof."

"They discriminated terribly against Dick Patrick of Stony Creek, who won the Military Medal in the last war."

"He was good enough to die for them, but not good enough to live for them."

William S. Arnell, Indian commissioner for B.C., said he had heard of difficulties at Vanderhoof, which he had classified as behavior problems, "but I hadn't realized it was so serious."

Eric Underwood, Indian agent at the Vanderhoof area, said: "I have heard such reports, but they are very hard to prove. I don't think the situation is as serious as suggested."

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Klan Klobbered

By ELMORE PHILPOTT
 in The Vancouver Sun

OTTAWA — WHEN THE HOODED KNIGHTS OF THE Ku Klux Klan picked on the Lumbee Indians of Carolina they really got what was coming to them. And how!

The noble redskin took to the warpath with whoops of joy. Old men, middle-aged men and young boys turned up with an amazing arsenal of weapons. When the shouting and the shooting were all over the hooded Klansmen had ignominiously fled the field of battle, leaving behind them a good many abandoned hoods; and also leaving behind them a shattered myth.

It is nearly always true that the bully is also a coward. The organisation which had flagrantly violated both the spirit and the letter of the laws of the U.S., and had often terrorised its victims, showed no disposition to "shoot it out" with the Indians when the latter showed that two can play the game of lawlessness.

Nobody could call the Carolina episode an edifying spectacle. But it would be a pretty dumb Klansman who would fail to get the point.

That point is that when any organisation sets itself above the laws of the land it is issuing an open invitation to all its potential victims to do likewise.

In a few blasts of gunfire the noble redskins of Lumbee have effectively punctured the myth of Ku Klux Klan power.

I DON'T KNOW IF THE REDSKINS OF CAROLINA know it, but they were indirectly invoking the deadliest of all weapons against the Klan.

That weapons is not the use of armed force but the use of ridicule. What was really punctured by the fusillade of Indian shots was the pomposity, conceit and the aplomb of the hooded Klansmen bullies.

They escaped with nothing worse than a few scratches to show for the defeat. Some lost hoods, but nobody lost his scalp. But they could not so easily escape the smiles, chuckles or more raucous roars of continent-wide laughter that attended the publication of the news of their discomfiture.

The Klan never did get more than a brief toehold in Canada—thank the good Lord, and the commonsense of the Canadian people.

However, in my own precious paper I keep a communication addressed to me under the official embossed seal of the Ku Klux Klan of Canada. That was away back in 1932, when the Klan briefly reared its ugly head in this country.

I HAD AROUSED THEIR IRE BY SUGGESTING IN a speech that a man was a fool to pay \$10 for a discarded white nightshirt that he could buy for \$1.

They were then using the same mumbo-jumbo about the purity of the white race, and burning fiery crosses outside the homes of colored girls who had had the temerity to be seen in public in company of white men.

But the soil of Canada was not the kind in which the Klan could take root. Thanks to a few cracks in the right place at the right time, the Canadian Klan withered and died in a matter of months.

What amazed me was that, years later, several respectable Canadians approached me privately, at different times, and told me that they had briefly been members of the Klan, and were now very much ashamed of that fact.

I asked them how they had ever got themselves involved in such a screwball organisation, and the explanation was the effect that they had not fully realised what they were getting into until it was too late to get out easily.

Indians Recapture Pride

OUTSIDE the pages of J. Fenimore Cooper, the American Indian has fared dismally, indeed.

Hence it is soothing to the troubled conscience and altogether delightful to uncork a round of cheers for the latter-day uprising of the Lumbee tribe of North Carolina.

Not only did the episode belatedly serve some meager ends of poetic justice, but it inflicted abject, complete and satisfying ignominy upon as craven a passel of palefaces as this century affords. There is uncommon pleasure in watching the gallants of KKK flee for refuge to the Constitution and the laws they have consistently and brutally flouted.—San Francisco Chronicle.

Congratulations, Mr. President!

This is Real Democracy

THE sheet-cloaked K.K.K.s of North Carolina ran into their holes like rats when the Native Americans defended their homes, families and their democratic rights when threatened by the hate-ridden Ku Klux Klan.

It is too bad President Eisenhower didn't send his loyal Red men to protect the colored people at Little Rock, Arkansas, in their time of similar trouble from the same source.

Ah, it warms the ancient corpuscles in my blood to hear of those fine Red men scattering the rats and "shooting them up" like the old Westerners of my youth—no bloodshed, just plain scaring them and putting them on the run, their bedsheets trailing behind.

In passing, we are delighted to hear of the reported reformation of the people of Vanderhoof with regard to their feelings toward the Indians.

I visited Vanderhoof some years ago and witnessed their terrible unfair discrimination. It makes me wonder, if you will pardon the expression, whether a skunk can change its stripes so quickly.
 —MAISIE.

Oliver Milton Martin

THE death of Magistrate Oliver Milton Martin is sad news. He was one of the finest persons in Toronto, and one of the most remarkable in Canada. While he was never one to boast that he was a self-made man, few would have had better cause to do so.

Born on the Six Nations Indian Reserve at Ohsweken, he joined the Haldimand Rifles as a boy and rose to the rank of brigadier. After he had put himself through Normal School, he became principal of a large public school in East York.

He was the first Indian to be appointed a magistrate in Ontario.

Magistrate Martin was a big man, spiritually as well as physically. In the York County Courts he served, he tempered justice with mercy, and seasoned both with a touch of humor. He advised young folk to forget the color of their skins and be good Canadians.

For himself, he could not forget that he was a full-blooded Mohawk so long as his people needed a strong voice raised in their behalf. And he was one of our best Canadians.

He accepted the process of enfranchisement to obtain the full privileges and responsibility of citizenship; he served Canada with distinction in two world wars.

Magistrate Martin was a great gentleman. He will not soon be forgotten.
 —Globe and Mail

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York Magistrate Brig. Martin Dies

Brig. Oliver Milton Martin, York County magistrate and the first Indian ever to receive a judicial appointment in Ontario, died at Wellesley Hospital on Dec. 18. He was 64. His death came several weeks after an operation.

Magistrate James Butler sitting the morning of the death in county magistrate's court, halted proceedings to declare he had just received word of Magistrate Martin's death.

"He was a tried and true servant of Her Majesty, the Queen, a great soldier and a good man," Mr. Butler said.

The court and all its officers, together with witnesses and spectators, stood for a moment's silence and then court was adjourned for the day.

He made his mark in three professions, as a soldier, a teacher and a magistrate.

In the latter post, lawyers who frequented his court stated that no more fair-minded and even-handed magistrate was to be found anywhere.

An Iroquois, born on the Six Nations Reserve near Brantford, he had a distinguished career in the World Wars.

BUGLER AT 15
He became interested in military matters at age of 15 and joined the Haldimand Rifles as a bugler.

When World War I broke out he enlisted and went overseas with the 114th Battalion of Toronto.

In 1917 he transferred to the Royal Flying Corps with which he served until the war's end, first as an observer and later as a pilot.

When World War II started, Brig. Martin offered his services and commanded first the 13th Brigade and then the 14th in Southern British Columbia, and later the 16th Brigade in North British Columbia. Later he went overseas on special duty.

His appointment as York County Magistrate came in 1944.

For a time he was officer commanding the Hamilton - Niagara area of MD 2 and after retirement as Major-General Constantine he had charge of all MD 2.

Magistrate Martin attended high school and graduated from Normal school after which he attended University of Toronto. In 1922 he enrolled as a teacher at Second school in East York where he remained until 1936 when he married one of the other teachers, a Canadian girl of Scottish descent.

POINTED PRINCIPAL
That year he was appointed principal of Danforth Park School, post he held until the outbreak of World War II.

He is survived by his wife, Lilian.

I Have Left A Beloved Friend

By CHIEF BIG WHITE OWL
Eastern Associate Editor

As I try to write few lines in memoriam to our departed brother, Brigadier-Oliver Milton Martin, I find that mine is a duty which bears heavily upon my heart . . . For in him 'I have lost a beloved and true friend.'

O, my noble Iroquois brother, I feel in my heart that as you leave this troubled world your spirit will travel in peace, unmolested and free, through many other worlds where serenity is supreme, where song and beauty is everywhere; until long last, you will reach "Ahwosa Kuma." A place of beautiful green plains and virgin forests where countless herds of buffalo, moose, caribou and deer, roam and play. Where majestic blue lakes gleam in the everlasting sunshine. Where myriad of game birds hover about the im-



BRIG. O. M. MARTIN
York County Magistrate who passed away in December 1957.

mense fields of waving golden maize. Where Sachems of every Indian tribe sit beside their painted wigwams and teepees, wait to welcome you. Where, you, too, beloved friend shall sit

and wait for us who will rest yet a little while upon the bosom of our mother, the Earth.

For according to an ancient Indian legend, the children of the red race shall all be one again in that Quiet and Peaceful Valley — in the Happy Hunting Grounds of Eternity!

So, dear friend, although your voice and bodily form have departed from this earth, and even at this very moment your spiritual body is winging its unknown way into the unexplored and uncharted realms of the GREAT MYSTERY.

I know when you arrive in the GREAT BEYOND, you will sit with the Chiefs and Wise Men beside the Indian Council Fire, and wait for us to come and join the great pow-wow there . . . So, till we meet again, dear friend, farewell!

I Have Spoken!

Champion of his own people. Magistrate Martin pulled no punches when he spoke about the status of Canada's Indians.

EQUAL STATUS

"They should be treated in every way like other Canadians," he maintained. "I think they should be allowed to vote, since they pay taxes on everything except income earned on the reserve."

"I think they should have liquor privileges like other Canadians. I had Indian soldiers under me in both wars and when they had the same liquor privileges as other Canadians their behavior was not

better and no worse."

He was a great man to Canadian Indians and many sought him out in Toronto for advice and help in obtaining work.

Magistrate Martin was proud of the fact that 35 percent of eligible male members of the Six Nations reserve volunteered for service in World War I.

LONG ANCESTRY

He traced his ancestors to the time they lived in what is now New York State. They came to Canada with the United Empire

Loyalists after the revolution.

A great uncle, Peter Martin, was once head of the IOOF.

In court, Magistrate Martin handed out justice tempered with kindness as well as mercy. On one occasion he gave all the money he had with him to help a youth find work when the accused pleaded guilty to vagrancy.

On another occasion the magistrate adjourned a case for a week because he felt he was too angry, at the time, to give a fair sentence.

(TORONTO TELEGRAM)

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Continued

By the Late NEWELL E. COLLINS

Tecumseh and the War of 1812

While Tecumseh remained at Chatham precious time was lost; Colonel Warburton at Dolsen's had no word from his absent superior, nor had he any idea what plans were being made. Tecumseh with his Indians at Chatham; Warburton with the British at Dolsen's; Proctor — where?

Alarmed, the Chief returned to Dolsen's alone to confer with the Colonel. Other officers had urged Warburton to assume command in Proctor's absence. A council of war was held and it was decided to continue the retreat to Chatham and there await the general's return.

In the meantime the Americans were pressing the pursuit. At one of the bridges near Chatham Tecumseh and his Indians made such a determined resistance that Harrison for a time believed that he had overtaken the main British force.

The American advance was halted until artillery could be brought up, but this soon drove the Indians to retreat. The British now moving forward with all haste possible, considering the wretched condition of the roads, some six miles farther met Proctor returning from the Moraviantown.

Roads had been made nearly impassable by recent rains. The British and Indians were advancing on opposite sides of the river; the Americans were on the side occupied by the Indians. Near the Dolsen farm the Americans had abandoned their three gunboats.

Above this point, the river banks were higher and densely wooded, and the Americans did not propose to give the Indians an opportunity to attack from ambush.

Some of Proctor's supply boats, which were unable to ascend the river farther than the Bowles farm by reason of their draft, had been set afire to prevent their capture. This cost the British precious ammunition. Food had been low for some time and the army was being fed largely with

beef from cattle foraged along the route, killed and served to the men without salt.

On the night of October 3, the Americans camped at the Drake farm, four miles below Dolsen's. Above Dolsen's at the "Forks," the British had pulled planks from the bridge and thrown them into the river. As the timbers had not been destroyed, it was not difficult for the Americans to replace the planks. Here a log house had been set on fire. When the Americans extinguished the flames, the building was found to contain British military stores.

On the evening of October 4, the British again halted, this time within six miles of the Moraviantown. Early in the morning of October 5, Harrison's army had reached Arnold's Mills, where they forded the Thames.

The river, high by reason of recent rains, had to be forded at this point. The foot soldiers, clinging to the stirrups of the mounted men, held their guns and powder horns above water.

Here the Americans overtook two gunboats of lighter draft and several bateaux loaded with ammunition and supplies, escorted by 175 men of the 41st Regiment, Newfoundland Regulars and Royal Veterans. The boats were captured, but many of the men succeeded in escaping to rejoin the British farther along the route.

It is told that at this point the Americans nearly succeeded in capturing Tecumseh. Some of Johnson's men were leading the

advance, saw and recognized him standing beside his white horse. The chief hurriedly mounted and fled, pursued by the Americans.

Leaving the road he plunged into the woods, riding to the river bank where he knew a canoe to be concealed. He hurriedly paddled across the stream, his horse swimming alongside.

Proctor finally retreated to within two miles of the Moraviantown before making his final stand on October 5. Historians differ as to the wisdom shown in choosing his position, and some claim the location was selected by Tecumseh.

At the site chosen the road ran parallel to the river and about six hundred feet from it. Here the 41st Regiment was drawn up across the road with the river at the left, the right extending to a small swamp.

(To be Continued)

Amendment To Indian Act Up

OTTAWA — Acting citizenship minister Davie Fulton Monday introduced in the Commons a new ruling on Indian reserves.

The bill would make it impossible to strike off Indian band registries the names of "half-breeds" or heirs of Indians who collected scrip or received treaty lands in the past.

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Brotherhood Invited to NCAI Convention

The Native Brotherhood of B.C. has been invited to send representatives to the annual convention of the National Congress of American Indians which will take place next September in Missoula, Mont. Executive director Helen M. Peterson in a letter to the Brotherhood and Native Voice in late December extends the invitation and tells something of the National Congress.

She makes the point that while suggestions have been made to alter the Congress constitution to include Canadian Indians, "I sincerely believe that this would not necessarily help your organization or ours to be more effective but I do just as sincerely believe that exchange of information, some joint meetings and better communication would be very good."

Helen Peterson expresses the opinion that "... as to government policy, legislation, official actions, we could not do much for one another except to exchange information and ideas. But as to preserving Native value, culture, unity, we could do much indeed."

Joint meetings and exchange of printed materials are avenues suggested by Miss Peterson. The National Congress found special interest in the December issue of The Native Voice.

An important report, that of the resources development committee, was delivered to last year's NCAI convention setting forth a four-point set of proposals declaring:

1 Each reservation should begin immediately and complete as soon as possible a comprehensive inventory of its human and natural resources. This inventory should be made by the Indians themselves. Statistical data and other information can be obtained from the Superintendent in charge.

2 After the inventory of the human and natural resources has been made then each reservation is in a position to ask for help from qualified experts in analysing the particular situation for the purpose of making definite proposals for action. The Bureau of Indian Affairs, state universities, and private consulting firms are possible sources of aid. The Washington

office of the National Congress of American Indians is in a position to help find this sort of service.

3 The Resources Development Committee finds that every conversation that takes place, and every study that is made of Indian problems all lead to the conclusion that the primary need is for the enactment of legislation simi-

lar to that contained in Senate Concurrent Resolution 3. We believe that every reservation should at once put on its war paint and begin sending missiles to their Congressional delegations informing them of the urgency of the matter and pleading for early and prompt enactment of Senate Concurrent Resolution 3. You may

be interested in knowing what the Shoshone-Bannock Tribes have done in this respect. Their official statement appears on this page.

4 We recommend the continuance of the Resources Development Committee in order to be of more assistance to the NCAI and the Indian tribes and groups in this very important work.

Shoshone-Bannock Tribes See Legislative Dangers

Statement of the Shoshone-Bannock Tribes, Inc. of the Fort Hall Indian Reservation, Idaho, at hearings held in Washington, D.C., on May 13, 1957.

A series of public meetings have been held on the Fort Hall Indian Reservation where the provisions of Senate Concurrent Resolution 3 have been studied and discussed by the Indian people of this reservation. It has been gone over sentence by sentence and paragraph by paragraph. It has been explained to the Indians in English and in the Bannock and Shoshone tongues, not once, but several times. We believe the Indian people at Fort Hall understand this Resolution better than any single proposal that has ever been presented to them.

The Fort Hall people, who are so distrustful of any proposal made to them in view of past experiences, and who find it so difficult to fully understand any proposal made without having it explained to them again and again in their own tongue as well as in English, also have from experience finally come to understand the full implication of the termination bill. House Concurrent Resolution 108 passed in 1953. They have actually seen with their own eyes the shifting of various services from the Bureau of Indian Affairs to other government agencies outside the Department of the Interior, the gradual lifting of the bars allowing their trust lands to be sold out from under them, and most important of all they have seen the retiring attitude of the Bureau who have

assumed the attitude of sitting back and letting the Indian drift along without technical and legal aid and counsel, without adequate credit facilities, without assistance in consolidating individual land holdings, without planning and other assistance so sorely needed by a backward people if they are to begin that difficult climb upward in this highly competitive world in which they live.

The Indian people at Fort Hall endorse Senate Concurrent Resolution 3 and deeply appreciate the opportunity to be heard prior to the enactment of this proposed Act. They did not have that opportunity prior to the enactment of House Concurrent Resolution

108.

We see in Senate Concurrent Resolution 3 the opportunity to study and analyse our own problems and requirements with the aid and assistance of technical and legal personnel with the assurance that we will not be "sold out" in the meantime and knowing that the way is cleared for putting such a plan in operation.

We see also where here would be the beginning of a policy that would perhaps serve to erase that mistrust in the hearts and minds of the Indian people which has built up over the years.

We believe that passage of Resolution 3 would be evidence that the Congress is willing to fulfill its obligation to carry out the purposes and intent of the original treaties and agreements with the Indians while the Indians still retain possession of at least a portion of the trust lands covered in their treaties. It would be evidence that the Congress has a conscience.

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Important NCAI Accomplishments

1944-1957: Furnished assistance of many kinds to tribal delegations in Washington, D.C., non-members as well as member-tribes; each year an estimated average of 50 tribal delegations in Washington on official business use the facilities or services of the NCAI Washington office and staff.

1945-1946: Assisted Alaska Natives in their efforts to obtain legal recognition of their land claims.

1945-1946: Vigorous participation in promoting the enactment of the Indian Claims Commission Acts.

1946-1948: Assisted in bringing about settlement of matter of Indians' right to vote in Arizona and New Mexico.

1949-1951: Assisted Pyramid Lake Paiute Tribe in retaining their court-decreed lands and water rights.

1950-1951: Assisted in efforts to clarify right of free choice by tribes in selecting counsel.

1951: Urged adoption of a DO-

MESTIC POINT FOUR PROGRAM for American Indians.

1944-1953: Supported efforts to bring about legislation to repeal discriminatory Indian liquor and firearms statutes.

1954-February: Brought Indian tribal representatives together in Washington at a special conference on legislation to exchange views, arrive at a common position and make known their views to the U.S. Congress and the general public on "termination" bills pending.

1944-1957: Raised scholarship funds for formal scholarship expenses and informal educational travel and conference scholarships for Indian youth and adult tribal leaders.

1953-1956: Participated in efforts to initiate and continue litigation to establish Indian tax exemption on income from trust property.

1955-1956: Participated in efforts to bring about enactment of Upper Colorado River Storage Pro-

ject legislation to benefit the Navajo tribe.

1955-1956: Participated in various efforts to protect Indian water rights, some of which were amendments to the proposed Western Water Rights Settlement Act of 1956 and cooperation with a tribe in Arizona to secure more underground water.

1956: Major part in encouraging enactment of the Pine Ridge Gunnery Range Rehabilitation Act.

1952-1956: Vigorous participation in legislation to extend the life of the Indian Claims Commission.

1954-1957: Furnished information of general interest and means of exchange of information for attorneys for the various tribes.

1956-1957: Sponsored litigation and state legislation to enable Utah Indians on reservations to vote.

1950-1957: Interested and encouraged private foundations to finance community development, community education and citizen-

ship training programs on reservations in New Mexico, Arizona, Northern Idaho, Pine Ridge Reservation in South Dakota and at Crownpoint, New Mexico.

1944-1957: Brought about more public understanding and interest in Indians' problem among civic and church groups across the country.

1956: Encouraged and assisted non-partisan voter registration and education campaigns in Arizona, New Mexico, Northern Idaho and the Pine Ridge Reservation in South Dakota, with marked increase in numbers of Indians registering and voting, and understanding of the values of Indian participation at the polls.

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